

ל'פ"ה

The shekel

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ISRAEL STRIKES A MEDAL
TO MEMORIALIZE
THE SITE OF THE FIRST TEMPLE



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AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.



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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership \$10.00 per year. Send all remittances, undelivered magazines, change of address and zip code with old address label to P.O. Box 25790, Tamarac, Florida 33320.

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THE PRESIDENT'S MESSAGE

Morris Bram



Dear Friends:

Another year! Another opportunity to build our AINA! I welcome the year and the exciting and rich rewards ahead for collectors.

The year started with the camaraderie and education at the Greater Miami International Coin Convention. A special thanks to the Garfields—Jack, Julius and Neil—also to Julius Turoff, Moe Weinschel and Nat Sobel for a job well done. They made it a wonderful place to share numismatic experiences and the splendid opportunity to meet with favorite dealers.

Barely a few weeks away . . . the March AINA Tour to Israel. This annual travel-education event continues to be one of the marvels of the entire numismatic world. No other group in history has so successfully staged such repeatedly memorable trips to any center of numismatic interest. It took you, it took AINA, and it took the kind of enthusiasm we have come to identify with the AINA personality . . . to do it.

This year I want to once again suggest something you may have overlooked: LIFE MEMBERSHIP. Join the ranks of this AINA elite with your check for \$125.00. Your pre-payment of dues insures that you'll receive all membership benefits for the rest of your life . . . for only a dozen years of dues. No bank or money fund gives better return on invested capital. Your dollars work for AINA today and tomorrow. Send off your check before April 15, 1982; and we'll send you a surprise gift you'll cherish.

We're starting the New Year with a new editor for *The Shekel*. New? Hardly! George Gilbert served AINA as editor for more years than any of the many talented people who have laboured so hard for us in the editorial vineyard. We thank David Alexander who with his wife undertook a difficult assignment at a time when he was relocating from the Midwest and entering a new career. We are proud that he has joined the small but loyal ranks of AINA supporters who so dedicatedly breathe life into our publication.

George, LM#60, lives in New York City. He has a background in publishing. It's a pleasure to welcome him back to AINA activity. Articles will continue to reach *The Shekel* through our offices in Tamarac, here in Florida.

How can you show your enthusiasm for AINA and for the pleasures you derive from your collection of Israeli or Judaica numismatics? Lena has suggested a wonderful way. Show your newest acquisition or your most interesting coin to a relative. Send me his or her name. I'll send out a sample of *The Shekel*. Together we'll bring a new member to AINA during the weeks ahead.

If every AINA member brings in one member this year, we'll double our membership during 1982.

Wouldn't that make 1982 a most memorable and Happy New Year?

Shalom,

Morris

MEDICAL COINS AND MEDALS OF JEWISH INTEREST

PART ONE

by
Marvin Kay, M.D.,
Toronto

INTRODUCTION

Marvin Kay is a Toronto physician who has been collecting coins for over forty years. During the past two decades, he has been collecting medical numismatic material. His collection now contains several hundred coins, medals, tokens, and banknotes that pertain to physicians, dentists, nurses, hospitals, and other related health fields. In this article, Dr. Kay shares with the readers of *The Shekel* some of the medical-related items in his collection

that are of Jewish or Israeli interest.

Dr. Kay is presently serving his second term as President of the Toronto Coin Club. He is a member of several other local coin clubs, and the Canadian Numismatic Association.

Professionally, he graduated from the Faculty of Medicine of the University of Toronto. He studied anesthesiology in New York City and Toronto. He is currently practicing in Toronto.

MOSES MAIMONIDES

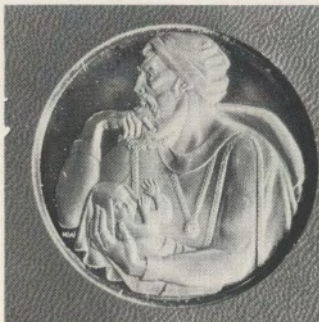


Figure 1

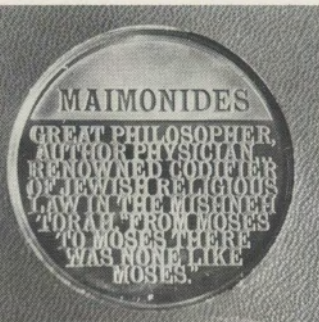


Figure 2

This Jewish philosopher and physician was born in Cordoba, Spain. He is a man of several names, sometimes also called Moses ben Maimon, or Rambam, among others. Though Maimonides is known primarily as a religious philosopher, in time he became the personal physician to the Sultan Saladin, the leader of the Saracens. Maimonides lived to

the age of 69 years and was buried in Tiberias.

Here are two medals honoring Maimonides. Fig. 1: a medal from "The Medallistic History of the Jewish People", by the Judaic Heritage Society. Maimonides, clothed in the flowing garments of the day, is tenderly cradling an infant in the left arm. The text on the reverse, Fig. 2,

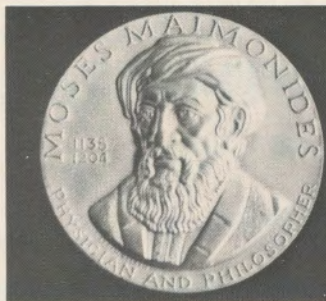


Figure 3



Figure 4

of the medal reads, "Maimonides—Great Philosopher, Author, Physician; Renowned Codifier of Jewish Religious Law In the Mishneh Torah; From Moses To Moses, There Was None Like Moses".

Fig. 3 depicts a Maimonides medal from the "Great Men of Medicine" series by Presidential Art Medals. According to Presidential Art, the

reverse, Fig. 4, is a composite indicating the man's fame as both a philosopher and physician. The Star of David, a menorah, a lion symbolizes strength, and an open book symbolizes knowledge. Above are the words, 'Physician's Prayer', formulated by Maimonides, and analogous to the oath of Hippocrates taken by physicians today.

HASDAI IBN SHAPRUT



Figure 5



Figure 6

Another early Jewish physician was Hasdai ibn Shaprut whose life has several parallels to that of Maimonides. Shaprut was born in Spain (in the year 915). He became a physician, and he served in the court of the reigning caliph. Hasdai was a brilliant man who became an active spokesman for the Jewish people. The medal, also from the Medallic

History of the Jewish People, Fig. 5, depicts Shaprut in the royal court, speaking to a foreground figure. The reverse, Fig. 6, has the inscription,

H. Ibn Shaprut—Spanish Physician—Statesman—Served Caliphs at Cordova. Under His Aegis Jewish Life And Scholarship Flourished In Spain.

PAUL EHRLICH



Figure 7



Figure 8

Paul Ehrlich was a world-renowned immunologist and bacteriologist who was born in 1854 in Silesia. His major claim to fame was his discovery of Salvarsan, or '606', the first effective drug in the treatment of syphilis. In 1908 he was awarded the *Nobel Prize in Medicine and Physiology*, jointly with Elie Metchnikoff. Ehrlich died in 1915 and was buried in the Jewish Cemetery in Frankfurt.

Dr. Ehrlich is represented here on two medals. The first is from the *Great Men of Medicine* series by Presidential Art Medals. Fig. 7 is a portrait of Ehrlich on the obverse with his dates, 1854-1915, to the right. To the left is the inscription 606—Salvarsan—1910, which refers to his great drug discovery. The reverse of the medal, Fig. 8, depicts

Ehrlich at work in his laboratory. The words, *Magic Bullets*, refer to the synthetic compounds he developed in his attempts to duplicate the body's naturally-occurring antitoxins.

Paul Ehrlich is also the subject of a cast plaque by the famed Canadian sculptress, Dora de Pedery Hunt. The medal was commissioned for the First International Congress of Immunology, which was held in Washington, D.C., in 1971. This wording is on the obverse of the plaque, Fig. 9, along with the abstract symbol of the Congress. On the reverse, Fig. 10, Dr. Ehrlich peers out over the top of his glasses. To the right, on several lines, is his name and dates. To the left can just be seen the name 'Hunt', crediting the sculptress.

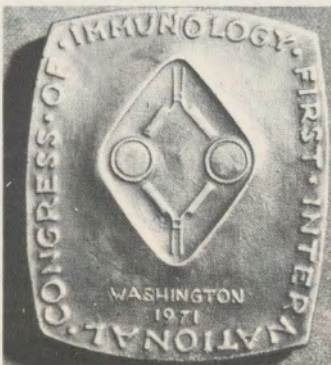


Figure 9

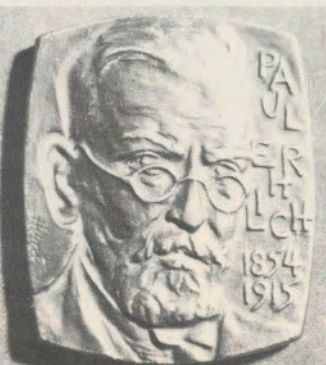


Figure 10

JEWISH OLD FOLKS HOME



Figure 11



Figure 12



Figure 13

The original site of a home to care for aging members of Toronto's Jewish community was at 21 Cecil Street, in downtown Toronto. This 35mm copper token, Fig. 11, would seem to have been a receipt for a contribution of 25 cents to the home. The inscription: *Jewish Old Folks Home - Toronto: Contribution 25 cents (house facade) 25 cents / The Only Jewish Home / For The Aged / In / Ontario.*

The reverse, Fig. 12, shows a profile of an elderly man on the left, facing the profile of another elderly man on the right, and the words, *Keep Me Up And You Will Have Good Luck.*

There is a similar token, Fig. 13, in aluminum. Instead of the amount of 25¢, the donation is \$1.00. This meant that the donor gave a 'brick' toward the construction of the home.

BAYCREST CENTER FOR GERIATRIC CARE



Figure 14

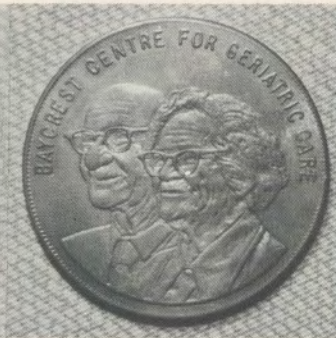


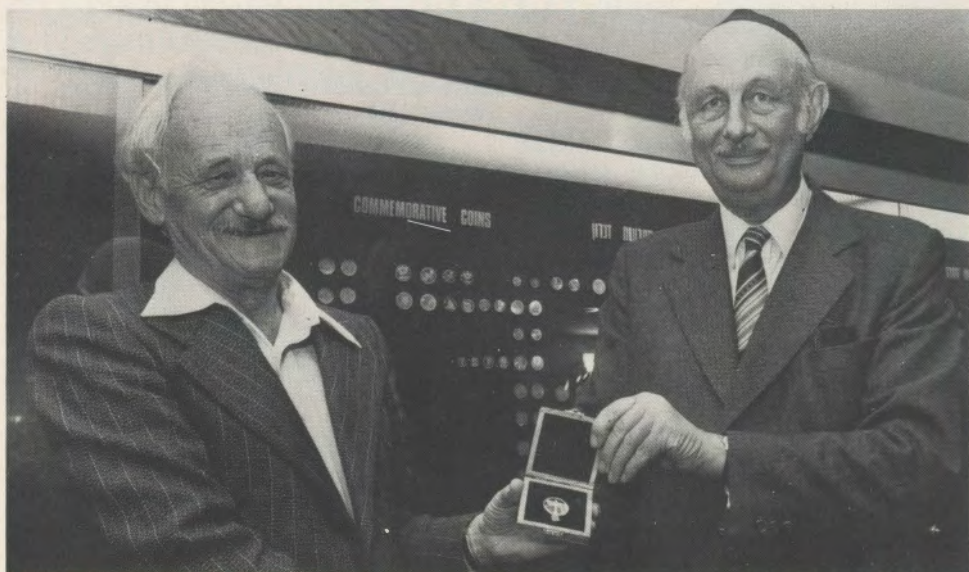
Figure 15

The small home on Cecil Street expanded over the years to become the huge Baycrest Center on North Bathurst Street. This 35mm bronze token was issued on the occasion of the opening of yet one more portion of the Baycrest Center. The 'Terrace' was opened by Ontario Premier William Davis in 1976. 1000 bronze tokens were issued, plus three in sil-

ver. Fig. 14 shows the obverse; a stylized Star of David in the center; below, *Opened by The Hon. William Davis / Premier of Ontario / April 11, 1976.* Around the margin, *Baycrest Terrace, The Joseph E. and Minnie Wagman Center.* Two of the center's residents are shown on the reverse, and *Baycrest Center For Geriatric Care.* Fig. 15.

To be continued

ASSN. OF POLISH JEWS APPLAUDS NEW HANUKAH COIN.



David Shoham, Chairman of the Board of the IGCAM, Jerusalem, presents a Hanukah coin featuring a lamp from Poland to Stefan Grayek, Chairman of the Association of Polish Jews in Israel, in a ceremony at IGCAM offices.

The lamp featured on the coin was lit on the fourth day of the Hanukah Festival.



(l. to r.) Eliezer Shiloni; David Shoham and Stefan Grayek.

Lighting the Fourth Night Candle at ceremony with Assn. of Polish Jews.

AN ADDITIONAL ISLAMIC MINTING IN PALESTINE

by Samuel Lachman, Haifa.

Shortly after the writer's article "Mints of Palestine under Islamic Rule" appeared in the September/October 1981 issue of *The Shekel* (Vol.XIV, No.5 pp.32/34), a hitherto unknown coin turned up. The coin was lot No.60 in the auction of Bank Leu, Zurich, Switzerland, on 28-29 October 1981.

The addition to the published list by this writer should read:

JARRAHIDS

Filastin (struck at Ramle)

This should be inserted after the Qaramatian mint.

The Banu 'l-Jarrah (Tayy Arabs from the Yemen) as already stated, participated in the invasion of Palestine by the Qaramatians. The known leaders of the Banu 'l Jarrah during this period were:

Daghfal b. Jarrah mentioned in 361 H/971 C.E.

Hassan b. Jarrah mentioned in 363 H/973 C.E.

Mufarrij b. Daghfal b. Jarrah 366 H/977 C.E. and later

Hassan b. Mufarrij 401 H/1011 C.E. and later.

From the numismatic point of view, the last mentioned Hassan b. Mufarrij is important in connection with the story of the setting up of a caliph at Ramle.

After having successfully attacked a caravan bringing a new Fatimid governor to Syria in a battle in the south of Palestine, the Banu 'L-Jarrah rebelled openly against the Fatimid caliph 'al-Hakim Bi-Amr Allah' in 1012 C.E.

In about 402 H/1011 - 12 C.E., the Fatimid vizier Abu 'l Qasim al-Husayn b.Ali al-Maghrabi fled to Palestine to the camp of Mufarrij's son Hasan. After his success, al-Maghrabi went to Mecca, and convinced the then 'Alid Sharif Abu Futuh al-Hassan b. Abu-Muhammad Jafar to come to Ramle and to become a caliph there. The Sharif accepted the offer, took all the gold and silver from the holy places and struck coins. These were called "coins of the Ka'aba" (reported by Assaf.) At Ramle he was welcomed with all honors and his title as caliph was "Al-Rashid".

The action of the Banu 'L-Jarrah and the Sharif Al-Futuh contained according to the Islamic law the two basic implements of an independent dynasty, i.e the Friday prayer in the mosque in the name of the new caliph (*hutba*) and the minting of coins (*sikka*). The whole episode lasted for about a year and in 403 H/1013, the country reverted to Fatimid rule.

This is of course only a short sketch of the events. A major reference to the entire period in Arabic is to be found in the history by Yahya b. Sa'id al-Antaki (Antioche).

The coin sold by the Bank Leu is a gold dinar dated 402 H with the mint name *Filastin* bearing the Shi'a formula and the names *Mufarrij* and *Hassan*, as well as the name of the caliph *Al-Rashid*. ❄

Bibliography:

Encyclopaedia of Islam—Djarrahids.

Michael Assaf. *History of the Arabs in Palestine*. Vol.I. Tel Aviv 1935 (in Hebrew).

Yehoshua Fraenkel. *The Penetration of Beduin into Eretz-Israel in the Fatimid Period (969-1096 C.E.)*—Cathedra No.11—pp.88 ff. Jerusalem April 1979 in Hebrew. Contains a very detailed description of the whole period and probably all available references.

G.M.I.C.C.—'82

**4th Greater Miami International Convention
held simultaneously with AINA Convention
at Deauville Hotel, Miami Beach**

January 14-17, 1982

By Nat Sobel, N.L.G.



With over 160 dealers from all over the United States, participating in a bourse and with strong attendance at scheduled programs and in bourse activity, the Greater Miami International Coin Convention provided fine mid-Winter events for all attending numismatists.

Special events of the four-day event included the *Educational Forum*; an *AINA Board Meeting* with special guest Nahum Hachohen of the IGCAM; a meeting of the *Gold Coast Coin Club*; a meeting of the *I.N.S. of Broward County* and an *AINA General Membership Meeting*.

The *Educational Forum* was moderated by Stanley Yulish of Cleveland, O. His guest speakers for the evening were Harry X. Boosel, Courtney Coffing and Ed Janis.

The Exhibit Program which offered 18 competitive and 4 non-competitive exhibits was co-chaired by Milton and Connie Beresh. Entries ranged from U.S. coins and currency; State of Israel coins and medals; foreign coins; and a miscellaneous grouping of interesting numismatic material.

Prizes Awarded

Best of Show was awarded to Marvin Rose for his exhibit: *The Wonderful World of Chop-Marks*.

First Prize, Class I: Emil Voigt for *U.S. Art and Coinage*.

First Prize, Class II: Dr. Bernard Yesner for *State of Israel Coinage*.

First Prize, Class III: Stanley Yulish for *Sig-natures in Metal*.

First Prize, Class V: Roger Lane for *Small World*.

There were two Special Exhibits: *Coinage of Ancient Israel* by the American Numismatic Society, curated by Dr. Ya'akov Meshorer, and; 2. the famous Kagan-Maremba Exhibit of Israel's Coins, Medals and Tokens by Arnold Kagan.

Press Participation

The numismatic press was represented by Mr. Courtney Coffing of *Coin World* and Cliff Mishler and David Harper of *Krause Publications*. Both were available to greet readers at specially illuminated displays of their periodicals.

A special booth of the U.S. Post Office sold commemorative stamps and commemorative cancellations. The AINA Table, ably staffed by the team of Julius and Rose Kantor offered postal cachets and commemorative cancellations.

Registration flowed smoothly under the enthusiastic team of volun-

GARFIELD ILL; BRAM FLIES IN WILLING WORKERS

In the midst of the coldest season of the century, Show Chairman Jack Garfield fell ill and was hospitalized only days before the Miami Convention. Morris Bram urged longtime AINA stalwarts Moe Weinschel, Julius Turoff and Nat Sobel to fly down from New York in advance of the opening activities to lend their experience.

Led by Neil and Julius Garfield who had been working with Jack, the now enlarged team pulled all diverse activities together for an on-time, on-schedule success. Neil, son of Jack Garfield, is a Lieutenant in the Miami Police Force. He served as Acting General Chairman.

Jack Garfield left the hospital some time later, recovered from the illness siege.

SCENES OF HOTEL DEAUVILLE ACTIVITIES



(Top:) (l. to r.): Harry X. Boosel; Stanley Yulish; Morris Bram; Ed Janis; and Courtney Coffing at Educational Forum. (Center): Morris Bram (left) and Courtney Coffing. (Bottom): l. to r.: Morris Bram; Julius Garfield; Jules Kantor and Nat Sobel.

(Top): Morris Bram installing Roy Miller, Pres.; Irving Cantor, V.-Pres.; and Mat Burman, Corres. Sec'y. (Center): l. to r.: Nahum Hacohen, IGCAM; Harry Flower. (Bottom): Emil Voigt (left) wins First Prize trophy for U.S. presented by Nat Sobel.



Rose Kantor, Founding and Past Pres. of INS of Broward County and Roy Miller, President of the INS there today.



Cindy Weinstein, Lena Bram and Florence Turoff at Registration Table.

teers including Lena Bram, Cindy Weinstein, Molly Gottfried, Florence Turoff and Ada Weinschel and a number of wives who provided occasional relief to the staffers.

The auction conducted by Paramount Rare Coin Corporation attracted a number of collectors who noted exceptional values in the brisk bidding.

The Gala Banquet attracted over 200 people who packed 20 tables with friendship and good cheer. They heard Master of Ceremonies Sidney Olson provide poignant remarks and introductions to numerous AINA friends and luminaries. President Morris Bram was keynote speaker. An impromptu talk was given by John Pittman, former president of ANA who praised contributions to numismatics of Morris Bram and the AINA groups.

Those present received a permanent numismatic gift, an overstruck

token specially designed for the occasion by Nat Sobel, struck by Adam J. Cool. The token is a tribute to the U.S. Space Shuttle *Columbia*. All ladies received special favors.

During the evening, plaques were presented by Morris Bram to those who had worked hard to set up the Convention and to the Forum speakers.

The banquet was chaired by Dorothy Kociaba.

Special appreciation is due Dr. and Mrs. Maxwell Greenhouse who conducted the Message Center; to Mr. A.J. Woods who directed the Publicity Effort; and to Mr. Roy Miller who was responsible for the Bourse. Security arrangements were ably managed by John C. Mandel.

Those there complimented all involved on a very successful event and for the educational and social value of the activities enjoyed by all who participated. ☆

THE 10TH ANNUAL GREATER NEW YORK
COIN CONVENTION

WILL BE HELD **MAY 13-16**
AT THE NEW YORK SHERATON HOTEL
SEVENTH AVENUE AT 56TH STREET
NEW YORK CITY

AUCTION BY STACKS
SECURITY BY JOHN C. MANDEL, SECURITY BUREAU
FOR FURTHER INFORMATION, CONTACT
JULIUS TUROFF, GENERAL CHAIRMAN
P.O. BOX 25790, TAMARAC, FL 33320.

THE 3RD ANNUAL GREATER NEW YORK
CURRENCY AND COIN CONVENTION

WILL BE HELD **SEPTEMBER 9-12**
AT THE NEW YORK SHERATON HOTEL
SEVENTH AVENUE AT 56TH STREET
NEW YORK CITY

AUCTION BY NASCA
SECURITY BY JOHN C. MANDEL SECURITY BUREAU
FOR FURTHER INFORMATION, CONTACT
MOE WEINSCHTEL, GENERAL CHAIRMAN
P.O. BOX 25790, TAMARAC, FL 33320.

AN EXTRAORDINARY ISRAELI BANKNOTE

by Joseph Meroz,
Ramat-Eilan, Israel

In February 1981, a young policeman stood inside an Israeli bank, astonished. He could not believe what he held in his fingers.

He had just received a 10 shekel Israeli Banknote, serial number 4880526525, which had no less than six errors.

As far as the writer knows, no central bank in the last century has issued a banknote to the monetary market with that many immediately evident errors.

A Description of the Mistakes

First: The name of the State of Israel was printed with the broken letter "ALEF" and with an omitted letter, "LAMED". Another peculiar error occurred in the top left corner. Here the numeral "10" does not appear in the blank area where it is customarily seen.

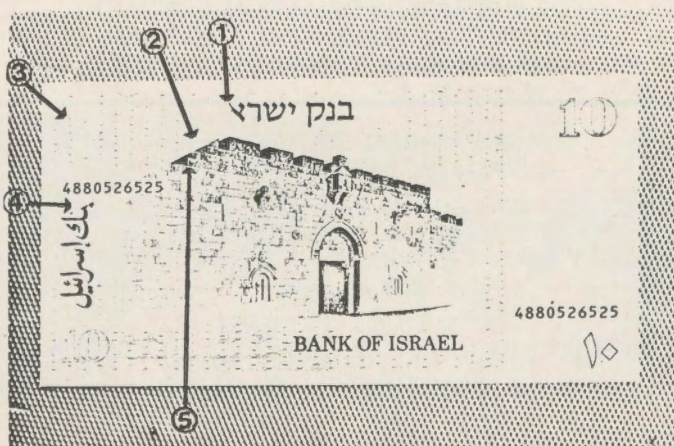
A third error emerged in the spelling of the State of Israel in its Arabic language. The letter "BET" disap-

peared and the meaning of the remaining script may be interpreted as a common curse of the Arab vernacular.

Unbelievably, in this note, even the famous Zion Gate has been damaged. The upper left section of the Gate disappeared together with some of the stones so that the wall is incomplete.

Above the wall, also in the upper left section of the note, above the missing segment of the wall, appears a small white blank spot, almost like a white sun. This white area covers only a part, but not all, of the missing Gate section.

If these errors were not enough, the policeman was surprised when he turned the note to its other side. The upper right revealed a most prominent mistake. The denomination "10" appears here twice. The first time it occurs in the expected proper manner; a second image is



Errors on reverse cited by author.



A 10-shekel banknote with six errors found by the author.

turned 90°. Between these two printed numeral sets, one can perceive a light line, possibly revealing the existence of a fold in the preparatory material for the printing of the banknote.

How did these Mistakes Occur?

We asked one of the directors of the Bank of Israel, Mr. Aviezer, to explain the mystery of this improper banknote. The expert thoroughly checked the note and held it against a window brightened by sunlight. Finally, he put it on a table alongside an ordinary note of the same denomination.

"These problems relate to an internal fold which occurred during preparation of the note", at last said Mr. Aviezer. He pointed out the ex-

act place of the fold which can be seen in the upper right corner. Its appearance suggests that the fold was opened before the guillotine machine cut sheets of printed banknotes into individual standard size banknotes.

It is possible that this situation also marred the perfection of other notes which were discovered during the routine inspections at the Mint, and then destroyed. The note held by the policeman had escaped discovery. It was sent with ordinary notes, possibly also with others with similar defects, to the bank system.

"If your description is correct," we tried to argue, "then why did not the space covered by the fold appear afterwards as a big white spot?"

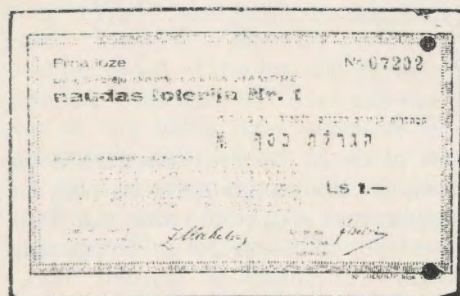
Continued on page 20

RARE JUDAIC LOTTERIES

by Shmuel Matalon, Tel-Aviv

Jews in the Diaspora especially in Eastern Europe had very little to do with lotteries. It simply did not coincide with their mentality and attitude in life. We therefore very seldom hear of Judaic Lotteries. The few known exceptions were not issued for the purpose of gaining money; they had as a goal a beneficial public cause relating to the Jewish community.

The most famous of Judaic Lotteries is, of course, that of the Ozet for Jewish settlement in Biro-Bidjan, and has already been described in *The Shekel* (Vol. V, No. 1). To my knowledge, there were three other Jewish lotteries in the Disapora of Eastern Europe: Latvia; The Ukraine and in Bulgaria.



THE LATVIAN LOTTERY

The Latvian lottery ticket was issued by "Hamore" Hebrew Teacher's Association in Latvia. It was to take place on the 6th March 1932 at 141 Lacpesa St. in Riga. The details on the ticket tell us in Latvian that the winning numbers will appear in the *Valdibas Vestnesi* newspaper, and winners can be cashed at the bank with a 5% tax paid upon receiving the money, not later than the 6th June 1932. The entire assets of the Association were guarantee for payment.

The chairman of the Association, Michelson, and the member of the committee, Belkin, have their signature on the tickets. The tickets themselves were printed by a Jewish printer named Herold in Riga. A last point to be mentioned is that the entire ticket is in the Latvian language, with only one sentence in Hebrew: *Hamore Hebrew Teacher's Association in Latvia*, with a round stamp. From the fact that there was in Latvia an association of Jewish or Hebrew Teachers, we can note that there was wide cultural Jewish activity. In fact there were Jewish and Hebrew schools, yeshivot, a Jewish Theatre, reminding us of Lithuania's rich Jewish cultural life. Unfortunately these two Jewish communities had the same fate; most of the 95,000 Jews in Latvia were murdered by the Nazis.

THE "AHVA" UKRANIAN LOTTERY

This lottery ticket, contrary to the Latvian, is entirely in Hebrew. It was issued by "Hechalutz Ahva Group" (working in Mariupol). From the fact that the group was working in Mariupol, we may presume that their permanent place of residence was elsewhere. The slogan of the group appears on the upper left side: "Work is our Life".



From the ticket we also learn that this was a group of Halutzim, who probably worked in agriculture, perhaps as an experience prior to their Aliya to Israel. The date is not mentioned, but I think it may be attributed to the 1920's or 1930's, certainly prior to WW2.

The details of the ticket tell us that it is a Lottery Ticket, costing 6

Marks, with prizes from 6 Marks to 1000 Marks.

I believe that any reader of *The Shekel* with information regarding such items would do well to publish them in *The Shekel*. In this way we may revive the memory of Jewish communities who, alas, do not exist any more. ☆☆

I.N.S. OF MASS. HOLDS FIRST EDUCATIONAL SEMINAR

On the weekend of October 31, 1981, the I.N.S. of Mass., in conjunction with AINA, held its first Educational Seminar.

The Seminar started with a banquet on Saturday evening, October 31, 1981, at the Holiday Inn, Grove Street, Newton, which was attended by a large group of people. The President of the I.N.S. of Mass., Nat Tucker, started an innovative procedure in that he had various members of the group introduce the various speakers.

Morris Bram, President of the American Israel Numismatic Association, brought the greetings of AINA. Among the speakers of the evening were Nahum Hacohen, of the Israel Government Coins and Medals Corporation and Dean Eli Grad of the Hebrew College in Brookline.

The annual Irving Rudin Award was presented to Past President Edward Shade.

During the banquet, the first publication of the I.N.S. of Mass. entitled "Overstrikes", edited by John Tyler and assisted by Ed Katz, was distributed. The annual overstrike medal was also distributed.

On Sunday, November 1, there was an exhibit of Israel Coins and Judaica and together with many items of numismatic interest. Several dealers were also in attendance.

The Educational Forum was held on Sunday, November 1. This program included an interesting slide lecture program on State Medals of Israel.

The afternoon program was headed by Fred Roganson, who spoke on *History, Fact or Fiction*. This was then followed by a slide lecture on *Israel Stamps and Coins*. The final speaker was Rafael Guber of New England Rare Coins.

It was an interesting program attended by many collectors from the New England area. Although this was the first venture of this type for the group, it was very successful. Plans are now being set for another one next year.

Committee for this successful event was Ed Shade, Chairman, assisted by John Tyler, Ed Katz, Joe Egel, Bernard Piken and Irving L. Rudin. ♣

DR. WALLACH SELLS A BULL

by Stanley Yulish

An interesting letter was sent to Moishe Wallach, founder of the Share Tzedek Hospital in Jerusalem, dated January 28, 1931. The subject of the letter covers negotiation for purchase of a bull. It presents a most interesting flavor of the Mandate period.

The oval seal was stamped at the end of the letter and Dr. Wallach's acceptance is noted in the right margin.

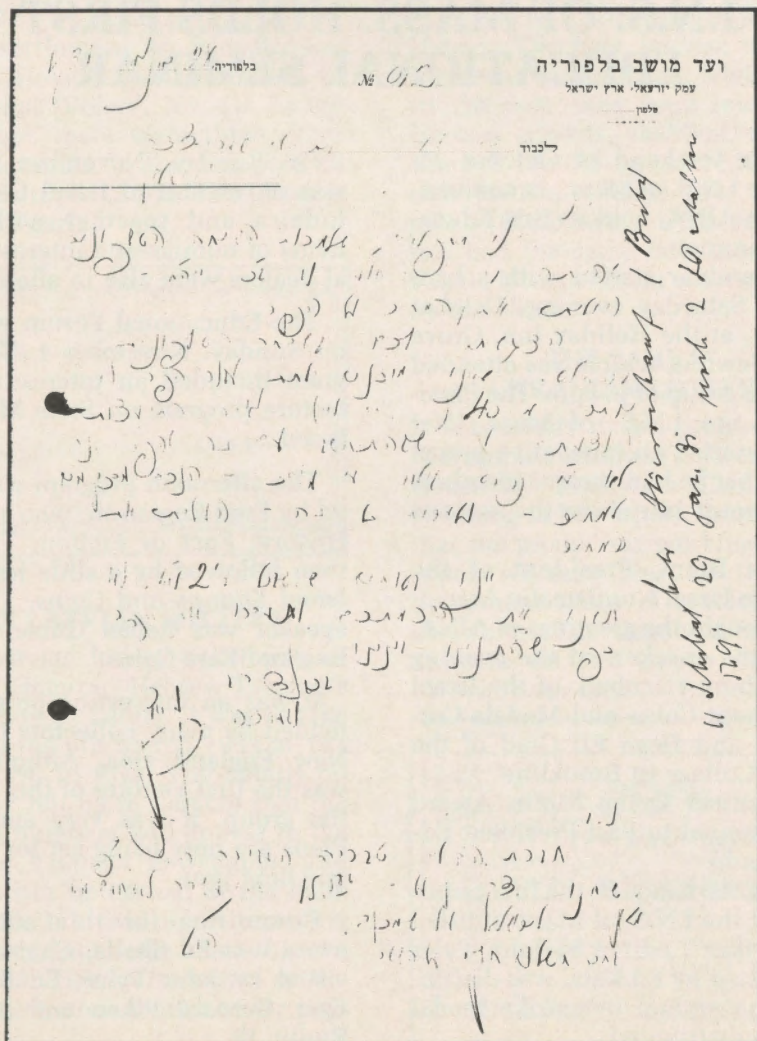
Translated from Hebrew

COUNCIL OF THE BALFOURIA SETTLEMENT

Emek Yizrael, Israel

Balfouria, January 28, 1931
No. 912

Dr. Wallach
Shaarey Tzedek Hospital
Jerusalem



Dear Sir:

I wish to refer to the telephone conversation in connection with the proposed sale of the bull.

As I had pointed out in the course of our telephone conversation, I was prepared to pay for the bull no more than £40.00 (forty pounds). After discussing this whole matter, we ascertained that the bull would not be bought by a private party but by the settlement, and therefore, the sale would have to be decided by the settlement.

Are you prepared to sell? Based on the telephone agreement we reached?

I am sure that the difference of £ 2.00 will not stand in the way of having the deal clinched in accordance with our agreement. I thank you and remain

Respectfully yours,
(signature illegible)

Oval stamp of the Balfouria Settlement Council

P.S. The Farming Association of Tiberias has transferred per our request, the sum of £ 15.500 (fifteen pounds, five hundred pruta) to your account in Jerusalem in payment of my share of the bill.

Margin (German): Cattle sale (bull)
Jan. 29, 1931 two more to be delivered.


Philadelphia Judaica Museum Holds First Numismatic Exhibit

The Philadelphia Museum of Judaica which has sponsored many different and varied exhibits since its opening in 1975 during Dec. 13.-Feb. 23, 1982 held its first exhibition of Israeli Commemorative Coins and Medals, Bank Notes, Currency, Stamps and Postal History.

The handsome exhibition, presented in fifteen hanging wall cases, featured money in use in the State of Israel since its establishment. Special displays featured Coins and Currencies of the British Mandate, a History of Finance, the Diaspora Through Numismatics, Ancient and Modern Symbols on Coins, Peace, Jerusalem, and The Menorah. The

show was mounted by Abraham Nachmany.

The exhibit was a most unusual teaching tool used by many of the area's religious schools to demonstrate special aspects of Jewish history, including the recent history of the State of Israel.

The Philadelphia Museum of Judaica housed at and run by the Congregation Rodeph Shalom was founded in 1975 in honor of the 85th birthday of the late Jacob C. Gutman by his family. The Museum, connected to and with the Synagogue, shows that Judaism and its ceremonies, art, and artifacts are not relics of the past, but are contemporary in value and in their continuing use. 

FOURTH GREAT LAKES NUMISMATIC SEMINAR A CLEVELAND SUCCESS

By Fred Ross

A special magic unfolded in Cleveland October 23rd through 25th, 1981, with the Fourth Great Lakes Numismatic Seminar, hosted by the Israel Numismatic Society of Cleveland and cosponsored by the American Israel Numismatic Association. Carefully planned over the previous fourteen months, the events of the Great Lakes Seminar proved that the Israel and Judaic numismatic community was already on a healthy upward swing from the 1980-1981 hobby market doldrums.

Attendance exceeded expectations from the beginning of the October 23 evening "Hospitality Open House," with enthusiastic arrivals from I.N.S. clubs of Detroit, Chicago, Pittsburgh, New York and as far away as Los Angeles. Old friendships and new acquaintances mixed with Seminar Chairman Harvey Stone's own Cleveland I.N.S. host membership in a lively numismatic interchange with a special Great Lakes flavor.

The Experts Present

Israel numismatic presentations were Saturday's fare, beginning with an in-depth look at the numismatic evidence of Commodore Uriah Levy, Jewish naval officer, as presented by Milt Shapiro of the I.N.S. of Michigan. Cleveland's own Sanford Brown followed with an overview of tokens, medals and scrip related to the Israel Air Force from its birth in 1948 through to the present.

Harry Flower of the I.N.S. of Chicago, a respected authority in the Judaic medallic field, lectured on the various categories of Judaica collecting, concentrating on informative introductory material on less well known token and medal topics. Jerry

Yahalom of the Israel Coin Club of Los Angeles took seminar attendees on a medallic slide lecture tour focusing upon the various panoramas of Jerusalem as represented on Israel's state, commissioned, presentation and privately issued medals and tokens.

A Sheraton Inn Banquet

The gala Saturday, October 24, evening banquet drew a full house at the Sheraton Inn—Euclid East seminar site, with banquet moderators Leonard Reuven, president of the Cleveland club, Harvey Stone, its Vice President, and Stanley Yulish, A.I.N.A. Executive Vice President, contributing to the almost holiday-like atmosphere. Dinner speakers included the incomparable (and highly entertaining) Morris Bram, President of A.I.N.A.; Eliezer Shiloni, Director of the Israel Government Coins and Medals Corporation; and Nachum Hacohen, Head of North American Operations of the I.G.C.M.C. Mr. Hacohen tantalized attendees with previews of upcoming Israel government state medal issues.

Sunday saw a bourse of twelve dealers buying and selling coins and stamps of Israel. There were individual displays by Jacob Hennenberg, on the Holocaust; Sanford Brown on *Israel Militia*; Leonard Reuven on *Judea Capta Medals*; Stanley Yulish on *Numismatic Glimpses at the Ghetto Lodz*; and Morris Bram on *Israel's First Stamps—One to Nine—On Medals*.

Full sets of Palestine mandate coinage, rare concentration camp currency in high grades, a specimen of the 1956 Ben Gurion presentation medal for French officers, a Ukraine

SCENES FROM 4TH GREAT LAKES SEMINAR



Top, left: Harry Flower; below: Harvey Stone (l.) receives award from Stanley Yulish; below, bottom: Bob Greene and Morris Bram. Top, right: Sanford Brown at podium; below: Morris Bram (l.) and Ben Odesser; below, bottom: Jake Hennenberg and Jack Schwartz (l. to r.)

1918 100-Karbovanets note with Yiddish script, and other highlights went to their new owners in bourse activity.

To mark this fourth such Great Lakes regional Israel numismatic educational seminar, the I.N.S. of Cleveland introduced its first token, designed by Jacob Hennenberg and overstruck on clad half dollars in an issue of 200 specimens prominently displaying the seminar logo.

A.I.N.A. issued its own mate to the Cleveland "half" with a special over-strike displaying the Great Lakes Seminar logo in conjunction with the A.I.N.A. emblem. The pair is still available for \$5.00 postpaid (make checks payable to I.N.S. OF CLEVELAND) from Harvey Stone, 4404 Churchill, University Heights, Ohio 44118.

BRAM PROCEEDS TO N.J., N.Y. AND MASS.

Monday was a combined meeting of the INS of Pennsylvania and the INS on South Jersey. During that

week Mr. Bram also visited the INS of Central Jersey with the INS of New Jersey. Another night he visited the INS of Brooklyn, then the INS of Long Island. These visits were very informative as well as enjoyable. It was great to see many of long time friends again following the successful Cleveland event.

On the following weekend an educational seminar was held in Boston, Mass. It was the first seminar for the INS of Massachusetts and was very successful. A special banquet on Saturday night opened the seminar. The speakers were Morris Bram, and Nahum Hacohen.

On Sunday, they had exhibits and a bourse of coin dealers buying and selling Israeli coins and stamps.

The Sunday program consisted on a slide lecture on the *State Medals of Israel*; another lecture was by Fred Roganson on *History—Fact or Fiction?* Another speaker was Rafael Guber whose topic was *Investing in Israel Coins*. ☆

ISRAELI BANKNOTE

Continued from page 13

"Because," answered Mr. Aviezer with a broad smile on his face, "every note is engaged in the printing process of the Mint several times. In the first stage the security lines are printed, appearing according to planned specifications. The second print run adds the Zion Gate, the money denomination and the name of the bank in three languages. This printing was not successful because of the fold. In the final printing stage every note gets two identical numbers on the back side of the note on both right and left sides. This printing was done successfully."

Does Other Such Paper Money Exist?

As a result of the internal fold, opened and later cut, more defective money notes were printed. We accept Aviezer's explanation that it is difficult today to know what happened to these defective notes. They may have been found and destroyed, burned at the Mint.

But these precious notes may just as easily have entered into the cash drawers of Israeli merchants. They may be waiting to be discovered. ♣

COINS IN COURT

By Dr. E. W. Klimowsky, Israel

The role of coins in courts is usually restricted to their being the denominator of a debt allegedly owed by the defendant to the plaintiff, or to express the value of an estate to be taxed or to be distributed to the heirs of the deceased owner. Coins as such, namely as pieces of metal officially stamped and expressing an officially prescribed value are very rarely the object of litigation. But if they are, their role is most revealing for the economic, political, and also religious situation of their time. Even the essence of what constitutes a coin may then become transparent. All this may be demonstrated by a few court proceedings of recent years.

(a) The most fundamental question is what is meant by a coin used as "legal tender"? This question arose after the English "sovereign" had ceased to be minted by the Royal Mint in 1918. From then on, only small proof sets restricted from general circulation were struck in connection with the coronation of a British monarch. This occurred for the last time in 1953 in the case of Elizabeth II. In 1952, the Swiss Federal Supreme Court decided "that the British sovereigns could no longer be regarded as legal tender since none was being minted." Therefore, the British government, to avoid widespread counterfeiting of sovereigns, "since it is not illegal to make copies of obsolete coins," decided to again begin striking sovereigns in the Royal Mint. In fact, since 1957, gold sovereigns worth millions have been struck "in 12 years of the Queen's reign." (*Coin Monthly*, 13 (3) of January 1979, p. 45.)

(b) If a piece of stamped metal is officially recognized as a coin, then it is described in terms of the mixture of alloys of which it is composed. For example, what is the lowest level of silver alloy allowed for a "silver coin"?

In March 1975, a large hoard of 7,811 Roman coins was found in Quarry Field, Coleby, Lincolnshire, England. The owner of the field claimed the coins for himself; the British Government considered them as the property of the crown, as "treasure trove", because they were silver coins hidden in ancient times and now no other owner could be found.

The coins were "antoniniani", i.e. a category introduced into Roman coinage in 215 AD by Emperor Caracalla. When first introduced, these coins had a nominal value of two denarii. Owing to progressive inflation which brought with it a steadily decreasing percentage of silver in the alloy, in 259 AD they became a mere copper coin, coated with silver. The coins found in the Lincolnshire field were minted mostly between 260 and 280 AD and were in fact not more than "argentiferous bronze" or "argentiferous copper", that is, copper and not silver coins. Therefore, they belonged to the owner of the field.

The Counsel for the Government had an interesting argument: When the "antoniniani" were introduced by Caracalla, they had the same 50% content as the denarius, and, therefore, they should also in later years continue to be considered as silver coins.

The court, however, dismissed that argument which in modern

Continued on page 31

Lost, found — ark religious, coinage symbol

By Boris Weintraub
National Geographic News Service

This has been the Year of the Ark.

First, "Raiders of the Lost Ark" thrilled film-goers as Indian Jones searched for the missing ark of the covenant.

Then a team of Duke University archeologists found the carved limestone top of a third-century A.D. synagogue ark in upper Galilee, the oldest such ark ever found. Soon, confusion abounded as journalistic accounts mixed up the two, as well as Noah's ark.

Numismatists may check a reproduction of an ancient holy arc on the 1961 five lirot commemorative coin, issued by the Bank of Israel to commemorate the 13th anniversary of the state of Israel. Model for the ark, now in the Vatican, is painted on gold-glass, and dated in the Third century.

What, then, is the "lost" ark? Where did it come from, why was it important, and what happened to it?

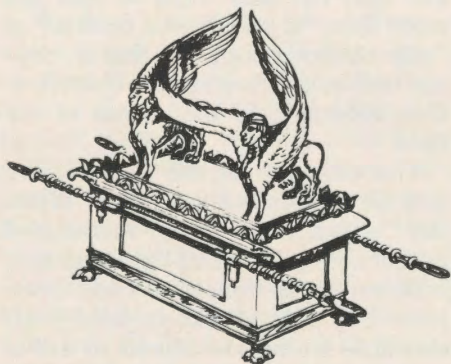
There are 201 biblical references to the ark, under a variety of names: ark of the Lord, ark of testimony, ark of God, and many others. But much of the information is contradictory.

The Book of Exodus, which deals with events of the 13th century B.C. but was compiled as much as two centuries later and put in its final form another 500 years later, gives the first and clearest description of the ark.

It is a chest of acacia wood — a hard wood found in the desert — $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ cubits wide and deep — about 45 inches by 27 inches by 27 inches. It was covered with gold, and had four gold rings, so that carrying poles could be inserted in each corner. Portability was important to desert semi-nomads.

On top was the "mercy seat," a golden slab flanked by two cherubs facing each other, their wings spread out.

"And in the ark," Exodus says the Lord told Moses



The original ark of the covenant as described in the Bible may have been looked like the drawing above—a wooden chest covered with gold, with cherubs guarding the mercy seat.

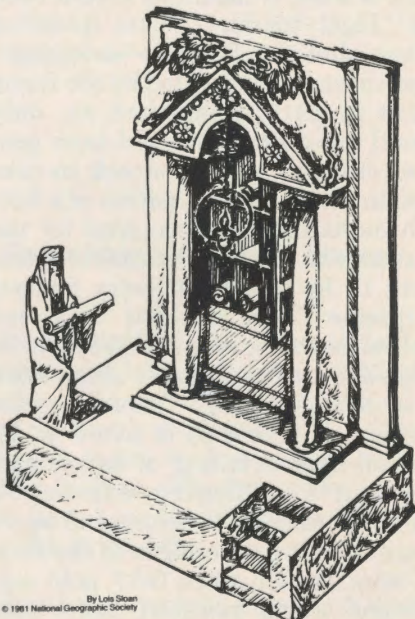
on Mount Sinai, "you shall put the testimony that I shall give you."

The ark became the central focus of the Israelite tribes during their wanderings. It was carried about by the Levites under a tent tabernacle. It wasn't unique.

"The pre-Koranic peoples of the Syrian desert and of modern Saudi Arabia all had portable tent shrines," says Dr. Edward F. Campbell, professor of Old Testament at McCormick Theological Seminary in Chicago. "They all contained some sort of box or chest. So the



The Ark of the Covenant appears on the reverse of Israel 13th anniversary commemorative coin. The 1961 five-lirot coin, struck in .900 fine silver, marks Israel's Bar-Mitzvah anniversary of its declaration of statehood in 1948. The coin was designed by Zvi Narkiss.



By Lois Sloan
© 1981 National Geographic Society

Much later, synagogues held a symbolic version of the ark, such as the third-century example at right, which includes a portion found by Duke University researchers in Galilee this summer.

ark itself is thought of as a container of some sort."

Though the original Hebrew word for this sort of ark is different from the Hebrew for Noah's ark, both have been translated into "ark" in English, meaning "chest" or "repository." But there is some disagreement among scholars about whether the ark of the covenant carried the stone tablets with the Ten Commandments.

"There is no reason to believe that at some certain stage, the ark didn't contain essential covenant documents," says Dr. Frank M. Cross, a prominent Harvard University biblical scholar.

"But that it went back to Sinai and the tablets Moses brought down from the mountain — that is another matter. That is really lost in legend."

Dr. Eric Meyers, the Duke religion professor who found the third-century ark, raises another question: What would the commandments have been written on?

"The popular image is of huge stones that Charlton Heston carries as he comes tripping down from Sinai," says Meyers. "But I can't imagine that. We have so little writing from the 13th century B.C. It could have been incised on potsherds, or even on parchment."

"The point is that the object in and of itself was important. The popular imagination appreciated it for its invisible power, God's unlimited power."

The ark became thought of as the throne of Yahweh, the Israelites' God. The most prominent place at which it was kept was Shiloh, and it was from there that it was taken into battle against the Philistines in the 11th century B.C.

The Israelites thought they could not be defeated with the ark, but they were, and it was captured. The Philistines suffered a plague, however, and attributed it to Yahweh's wrath. The ark was returned after seven months.

During the monarchy that soon emerged, King David led a large procession of Israelites — some biblical translations say as many as 30,000 — to the new capital, Jerusalem, with the ark.

"David is trying to bring it to his use as the central political figure, and he puts the worship of Yahweh

under royal patronage," says Campbell. Meyers agrees, calling David's use of the ark "a move of absolute political brilliance."

"David ties himself with both the old religious establishment and the new expansionist monarchy," Meyers says.

The Book of Samuel says that David wanted to build a temple to house the ark, but that he was dissuaded by the prophet Nathan, who tells him that the Lord wants no such home. David's son, Solomon, did build such a temple, and the ark was put into its most sacred niche, the Holy of Holies.

From then on, the ark virtually vanishes from view. And when the Babylonians destroy the temple in 587 B.C. and carry off its treasures, there is no mention of the ark's fate. Nor is it replaced when the second temple is built five decades later.

It is this "disappearance" that has led to notions of the ark being "lost," and to expeditions to find it. There are some rabbinic traditions that it actually was hidden, perhaps by Jeremiah in a mountain cave, perhaps under the floor of the second temple. Most scholars, however, think it was taken for booty, its gold melted down, its wood burned or left to disintegrate.

But one historian has suggested that the ark had vanished earlier, during a period when a king of Israel replaced it with an idol of a different god. And another has written that there were actually three different arks.

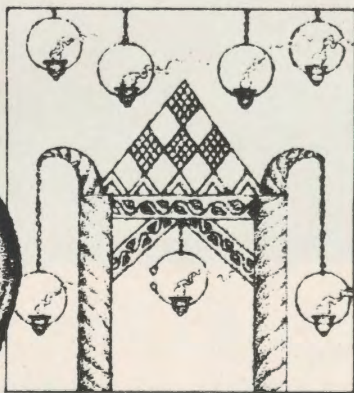
How could such an important object drop out of biblical records? Meyers' wife, Dr. Carol Meyers, also a Duke religion professor, says this may be due to the "sad" shape of religion in the later monarchy; it had become so diluted that the ark's loss may not have seemed vital.

The important thing is that the ark later became a symbol in all synagogues, such as the one the Meyerses found in Galilee. Today the ark is the place where the scrolls of the Torah are kept, and is the most holy place in the synagogue.

The Israeli coin shows scrolls within the ark. In those days they were placed in a horizontal position.



By Hsien-Min Yang
© 1981 National Geographic Society



Drawing of the holy ark sacred to the Jewish religion was found on a piece of black ceramic in Nabratein, a hill town in Upper Galilee. Dating from the sixth century, the piece probably formed the bottom of a dish similar to the one depicted in the artist's rendering (left). Refined drawing of the ark (above) shows the same central hanging light, plus other lamps that were probably on missing pieces. The early ceramic ark depiction is unique in the Holy Land.

COINAGE OF JUDAEA

Prepared by Ya'akov Meshorer

FOR

AMERICAN NUMISMATIC SOCIETY

TRAVELING EXHIBIT SERIES



Hasmonaean Dynasty, 164-37 B.C.E.

Ever since their return from captivity in Babylon, the people of the Land of Israel, the Jewish people, were under the domination of foreign rulers—first the Persians, later the Ptolemies of Egypt and the Seleucid kings of Syria. The coins issued by these foreign powers provided Judaea with whatever money she used during the early period.

With the rise of the Hasmonaean family, the Maccabees, the Jews of the Land of Israel gained independence and began to coin money of their own. It was long thought that the earliest Jewish coins belonged to the rule of Simon the Hasmonaean, the first governor and high priest; but we now know that Alexander Jannaeus was the first to mint coins, about 100 B.C.E. All the Hasmonaean coins were struck in bronze, mostly in small denominations.



The coins of Alexander Jannaeus depict maritime symbols, which commemorated his conquest of the Judaeans coastal cities.



The principal *silver* coins during this period were the shekels of Tyre which were produced in great quantity. Tyrian shekels were required for payment of the various tributes made by the Jews to the temple in Jerusalem and it is likely that the "thirty pieces of silver" of Biblical reference were also shekels of Tyre.

Jewish War Against Rome, 66-70 C.E.

During the years 6-66 C.E., Roman officials called "Procurators" controlled the local Judaeans administration. For a brief period, the power was shared by Agrippa I, who had been appointed king.

Of the thirteen Procurators sent to govern Judaea, five are known to have struck coins during their terms of office.



Pontius Pilatus, Procurator, 26-36 C.E.

In 66 C.E., the Jewish war against Rome began. The revolt was a national attempt to deliver the land from Roman rule. The coins struck by the Jews during the war give excellent testimony to their aspirations and pride. Jewish silver shekels replaced the Tyrian silver coins; Jewish bronze coins replaced those minted by the Procurators.

About This Exhibit

COINAGE OF JUDAEA is one of a series of Traveling Exhibits available from the American Numismatic Society. It was conceived and written by Ya'akov Meshorer, Curator, Department of Numismatics at the Israel Museum, Jerusalem.

This exhibit is made possible with public funds from the New York State Council on the Arts.

The American Numismatic Society, located in the Audubon Terrace Museum Complex in New York City, is a research institute, library and museum devoted exclusively to the study of coins and related objects. The ANS welcomes inquiries concerning its programs and membership. The exhibition halls are open to the general public Tuesday-Saturday 9:00-4:30 and Sunday 1:00-4:00 P.M.

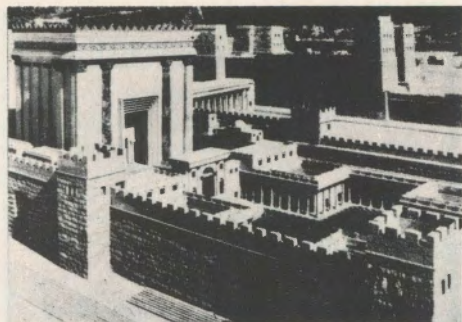


The Jewish shekels depict ceremonial vessels of the temple.

Even during the final months of the war, when the Roman army lay siege to Jerusalem, the mint of Jerusalem continued to produce Jewish coinage. Only after Jerusalem and the temple were destroyed in the summer of 70 was the mint silenced.



To commemorate their victory, the Romans minted an enormous quantity of coins—the so-called "Judaea Capta" issues—to publicize the Roman conquest throughout the empire.



Reconstruction of the temple in Jerusalem, ca. 70 C.E.

Bar Cochba War, 132-135 C.E.

Following its destruction in 70 C.E., Jerusalem lay in ruins and the Jews were not permitted to rebuild it or to settle there. Under the Roman Emperor Hadrian, Jerusalem was rebuilt, but as a Roman colony called Aelia-Capitolina. Instead of restoring the temple of the Jews, Hadrian built a temple dedicated to the pagan god Zeus (Jupiter) as the new religious center of the city.



The coins depict the outer facade of the temple which Bar Cochba hoped to rebuild.

These events precipitated the revolt, in 132 C.E., by Bar Cochba and his followers, who aspired to restore Jerusalem to its former position as the center of Jewish life. The designs on the coins minted by the Jews during the war symbolize the political and religious goals of the rebels.

With the defeat of Bar Cochba by the Roman army in 135, the national independence of the Jewish people in the Land of Israel ceased until the emergence of the modern state of Israel in 1948.

The coins were inscribed with slogans of the rebellion such as "Freedom of Jerusalem" and "For the Freedom of Israel."



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AINA'S BAR-MITZVAH TOUR, PART IV

By Robert Leonard

We left the bus to see the Tomb of the Patriarchs above the cave of Machpela. Genesis 23 tells the story of Abraham's purchase of the Cave of Machpela from Ephron the Hittite for "four hundred shekels of silver, current money with the merchant." This story has been called "the first mention that is made of money in history," and certainly it took place near the beginning of recorded history, nearly 4,000 years ago.

We entered the huge Mosque of Abraham, the foundations of which were built by Herod the Great, passing the seventh step of the stairs—beyond which Jews were forbidden to go during the many centuries of Moslem rule. There we saw the massive cenotaphs dedicated to the memory of the patriarchs and matriarchs buried in the cave below. Those of Isaac and Rebecca are the most impressive and dominate the mosque.

As we left this sacred place we had a good view of Hebron from the heights of the mosque, which is situated near the top of a low hill. We passed ramshackle souvenir shops of the Arabs and went to the Jewish Hebron Settlers' Gift Shop. Prices were very cheap, cheaper than could be obtained at most Arab stores after much bargaining. Janet and I bought some Jewish religious articles for gifts, Israeli painted glass, a silver ring, and (surprise!) a few ancient coins—all at very reasonable prices. (I would recommend that visitors to Israel restrain their purchases until they visit this store.)

The ride north was to Bethlehem. This ancient town, now the home of 32,000 Christian Arabs, is the city of David and the place foretold by the

prophets as the birthplace of the Messiah. Here the traditional site of the birth of Jesus is marked by the Church of the Nativity.

Early Christians identified a grotto in Bethlehem as the site of the manger of the inn, and in 326 C.E. the Roman Emperor Constantine the Great began building a basilica enclosing this grotto. Constantine pierced a hole in the cave roof so that the manger could be seen, then erected an altar over it.

We ducked and entered the basilica. Though not of great size, the basilica is spacious, with a high ceiling and four rows of beautiful columns of brown native stone. A wooden floor has been laid over the original Byzantine mosaic to preserve it, but a trapdoor is provided—which Eli opened—so that we could see a section of the original design.

The Grotto of the Nativity is small and crowded with rich ornamentation—hangings, lamps, icons, and other decorations—in the Greek Orthodox and Armenian manner. At the traditional spot of Jesus' birth is a many-pointed silver star with a Latin inscription mounted on slabs of beautiful cream and crimson marble.

Eli remarked that this church is the only one in the world to celebrate the birth of Christ three times: December 25, for Catholics and Protestants; January 6, for Greek Orthodox; and January 18, for the Armenian Church, the latter two being Epiphany or Twelfth-day celebrations.

We left the Church of the Nativity and returned to the bus. We drove only a short distance before coming to Rachel's Tomb on the left side of the road. It was after closing time,

but Eli recognized the caretaker across the street on his way home and hopped out to talk to him.

A deal was struck; Rachel's Tomb would be reopened for the AINA Tour, and we would drop the caretaker off at his home in Jerusalem in the tour bus . . . another example of the value of having an experienced guide.

Rachel's Tomb is a small, domed building—unimpressive compared to most of the holy places in Israel—which nevertheless is revered by Jews as the last resting place of “our mother Rachel” (Genesis 35. 19-20). Jewish women come here from all over the country to pray for fertility, we were told.

Accompanied by the caretaker, we returned to the bus for the short ride to Jerusalem. After letting him off, we made another unscheduled stop. Eli went to a favorite bakery and returned to the bus with a bag of Purim *Hamantaschen* cakes which he passed out for all to eat on the way to the hotel.

The next day, Monday March 23, with beautiful weather, we drove to the Dead Sea and Masada.

Before we had gone very far we came to Qumran, site of the monastery of the Essenes. Eli pointed out the tiny cave where the first Dead Sea Scrolls were found in 1947, which we could see high up on the cliffs. Farther along we passed the Oasis of Ein Gedi, where David hid from Saul (1 Samuel 24, 1).

Eli lined us up to board the cable car (built by our own Arnold H. Kagan), and while we were waiting—every tourist who visits Israel goes to see Masada, it seems—he explained what we would see on the top. The story of the defense of Masada by the Zealots from 66-73 C.E. is too well known to repeat here, but we were thrilled to hear this story of unparalleled heroism told again.

We could see the remains of three

of the Roman camps of the siege, looking as if they were newly abandoned—preserved by the dryness and desolation of the area.

In making our circuit of Masada we saw evidence of the furious building activities of Herod the Great, 40-4 B.C.E.: an immense cistern to supply water to Masada, rows of storerooms for food and weapons, a Roman bathhouse, and even a swimming pool! The bathhouse is quite well preserved and consists of no less than four rooms—a dressing room, a tepidarium or luke-warm room (both with frescoes on the walls and ceilings), a frigidarium or cold room (just a pool), and calidarium or hot room.



The cable car ride down is an adventure in itself, as people ascending and descending the Snake Path of the Zealots can be clearly seen from the car. Eli mentioned that the Snake Path is washed out with every rain and has to be restored.

Coming south to Masada we had passed a tiny public beach on the outskirts of Ein Gedi, and now we stopped. This beach, located at sulphur springs by the shore of the Dead Sea, is somewhat of a health resort.

Eli explained that the black mud dredged up from the bottom of the

sea is thought to have medicinal properties and people come from all over to smear it on themselves, let it dry, and then wash it off in the Dead Sea waters. He urged us to try it, but I believe no one did.

The Dead Sea, according to Eli, is the saltiest sea in the world—30 percent salt, compared to the Mediterranean with only 4-5 percent salt. It is completely dead; nothing can survive it. When we were in for our swim, we were in fact urged not to swim at all but simply to float. The water is a strong eye irritant.



Janet and I and one other member of the tour went in the water while the others remained on the beach to watch. The hardest part was getting over the rocks when in the water.

On entering the city we drove through the ultra-orthodox neighborhood of Mea She'arim. The inhabitants there—numbering about 8,000-10,000 according to Eli—wear the traditional black and white Hasidic dress, including side locks. It was startling to see young boys dressed like little adults and behaving so seriously.

Before returning to the hotel we stopped at the main office of the Israel Government Coins and Medals Corporation. Many went in to purchase medals and trade coin sets at the Israeli price. Clerks there were



most gracious and cooperative; one allowed me to examine several sets of trade coins and to select a couple with minimum bag marks.

Tuesday, March 24: our last tour day. For the twelfth consecutive day we had beautiful weather! After another delicious breakfast at the Jerusalem Hilton, we boarded the bus for the ride to the Jaffa Gate and our walking tour of the Old City.

We walked up to the Temple Mount esplanade toward the Dome of the Rock, passing stately trees and a fountain where devout Moslems wash their feet before entering a mosque. Behind us we saw the silver dome of the El Aqsa mosque, one of the holiest places of Islam, built between 709-715 C.E. by the Caliph Al Walid to mark the "further temple" miraculously visited by Mohammed at night (Koran, Sura 12, 1).

The Dome of the Rock is thought by Moslems to be the actual site of Mohammed's departure for heaven; the "footstep of the Prophet" is venerated there today. Currently the El Aqsa mosque is used for daily services and festivals, while the Dome of the Rock, a shrine rather than a mosque, is used for individual prayer.

Words cannot do justice to the breathtaking beauty of this building. Its golden dome dominates the vista of the Old City.



Around the very top of the octagonal building is an Arabic inscription written in elegant caligraphy. We stood awe-struck as Eli explained that it was built over 1250 years ago (687-691) by the Caliph Abd al-Malik following the Moslem conquest of Jerusalem in 638. This site was once part of the Jewish Temple (though what part is not known), and later housed a pagan temple, a mosque, a Christian church, and now the Dome of the Rock.

We left the Temple Mount and in a few minutes were on the Via Dolorosa. This is the street of suffering, traditionally the way taken by Jesus from where he was condemned to Golgotha.

The Via Dolorosa ends at the Church of the Holy Sepulchre, and the last five Stations are within this vast building. Excavations authorized by Constantine the Great at the site preserved by Christian tradition as the location of the Holy Sepulchre revealed a rock tomb there, and modern scholarship has confirmed that this is the correct area for it.

Workmen are doing some repair or restoration work near the Chapel of the Franks to the right of the entrance. We entered the church and were soon shown the Stone of Unc-tion by Eli, which is the traditional

spot where the body of Jesus was anointed in preparation for burial.

Finally Janet and I were ushered into the Sepulchre, which is a tiny room not much bigger than a closet, with marble-covered walls and a marble slab representing the missing tomb.

Many lamps hang from the ceiling, and the wall behind the tomb is embellished with rich icons and other decorations.

We then boarded the bus for our visit to Shaare Zedek Hospital and lunch. There we were greeted by the administrator, Dr. Nahum Pesant. He explained that the original Shaare Zedek Hospital was founded in Jerusalem in 1902; work on the new Medical Center was started several years ago and is still continuing, as several floors are yet unfinished.

Shaare Zedek is the most modern medical center in the Middle East, no small achievement since the Arabs have built some very modern hospitals with their new oil riches. It was one of the first hospitals to put in solar energy, and it has the first Total Body Scanner in Israel.

In spite of all construction, the medical center is not yet complete and contributions are still needed. AINA members may send theirs to: American Committee for Shaare Zedek Hospital in Jerusalem, Inc., 605 Lincoln Road, Suite 211, Miami Beach, Florida 33139. Be sure to mention that you are a member of AINA. For each \$10 in contributions, a numismatic souvenir will be given.

At the Tour's conclusion we ate the same meal the physicians do, and when we were finished each family or individual was presented with an envelope containing gifts: literature on Shaare Zedek Medical Center and Hospital plus a cacheted First Day Cover of the State of Israel Shaare Zedek Medical Center stamp of October 31, 1978!

That evening we assembled in the Jerusalem Hilton for a reception for AINA Tour members given by the IGC MC and its directors.

Following the reception was the gala banquet celebrating AINA's Bar Mizvah Study Tour. What an evening! Prime rib of beef *au jus* and *Salad Grenobloise*, followed by *Parfait Grand Marnier* for dessert! Then a second dessert: a double cake bearing the AINA emblem and inscribed "AINA Group BAR MITZVAH."

A ceremony was held in which 13 candles were lighted by members of the tour after suitable introductions by Yehuda Anoy. After the 13th candle was lighted by Morris and Lena Bram, the cake was cut and served.

On March 26, we were awakened at 2:30 a.m. (!) and served a continental breakfast in the hotel at 3:00.

By 4 a.m. we were on our way to Ben Gurion International Airport, taking a harrowing ride down rain-slick curves in the road from Jerusalem.

Once airborne, we were served a second breakfast. An El Al pilot I met in Jerusalem told me that the flight west is 500 air miles longer than the flight east because of the prevailing winds.

Our understandably-tired tour group was more subdued than on the way to Israel two weeks before, but still managed to compare notes about our experiences. At last we saw the islands of the North American coast through the window, and Kennedy International Airport. With our final goodbyes came to a close the most enjoyable, satisfactory, and worthwhile trip I have ever taken. Janet's reaction? "I'm ready to go back now!" ☆

COINS IN COURT

Continued from page 21

times would mean: "a copper-nickel shilling issued in 1955 is silver because a shilling issued in 1915 or 1895 was silver and there was a continuous issue of shillings, albeit with different monarchs' heads, in the meantime." (J. Dillon, "Attorney General of the Duchy of Lancaster vs. G. E. Overton (Farms) Ltd." Chancery Division judgment of June 26, 1980, published in *The All England Law Reports*, 1980, vol. 3, pp. 503-508.)

(c) A coin can be considered as such only if it is genuine and not a forgery. In a criminal case, the owner of an antique shop in East Jerusalem

was acquitted from the charge of conspiracy with two men who sold metal pieces resembling shekels of the first Jewish war against the Romans (66-70 AD) given to them for that purpose by the dealer.

The expert evidence given in court by the curator of the Department of Antiquities in the Ministry of Education was to the effect that no expertise was required to observe that those pieces were forgeries; and also that the price asked and obtained at their sale did not indicate that they were sold as genuine shekels. (Judgment by the Supreme Court in *Criminal Appeal 388/78*, given on April 4, 1979 in PD, 13 (2) 372-377.) ♣



COINS OF THE BIBLE

David Hendin



A coin that Jesus held

(Eighth of 12 parts)

Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But He, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. And they brought it. And He saith unto them, Whose is this image and superscription? And they said unto Him, Caesar's. And Jesus, answering, said unto them, Render to Caesar the things that are Caesar's and to God the things that are God's. (Mark 12:14-17)

The story of the tribute penny is, perhaps, the best-known biblical reference to a coin. Since Tiberius reigned during the ministry of Jesus, it is logical to assume that Mark's reference is to a coin of Tiberius.

Numismatists and historians have concluded that the most likely coin that Jesus held in this instance was the silver denarius of Tiberius, showing Livia, his mother, on the reverse. Hence, that type of coin is today commonly referred to as the tribute penny.

Actually, this is somewhat of a misnomer. The proper term would be tribute denarius, since that was the name of the standard Roman silver coin in Jesus' time. However, in the 1611 King James translation of the Bible, it was referred to as a penny.

In Anglo-Saxon England, the denarius gave way to a silver penny of similar value. The British have used the initial "D" (for denarius) as an abbreviation for penny ever since.

(NEWSPAPER ENTERPRISE ASSN.)



SILVER DENARIUS of Tiberius (reigned 14 A.D. to 37 A.D.). Obverse: Head of Tiberius. Reverse: Livia, mother of Tiberius, enthroned.

TEMPLE MOUNT HONORED IN OFFICIAL ISRAEL MEDAL

The Temple Mount, the Mount of Moriah, is broadly accepted as the religious and natural center of the People of Israel. It is the site of the Foundation Stone where Isaac's sacrifice took place. There, the First Temple was built by King Solomon, who placed on the Foundation Stone the Holy of Holies—the Ark of the Covenant.

Seventy years following the destruction of the first Temple by the Babylonians, the Second Temple was built on the spot by the returning exiles. For centuries, Roman conquerors defiled the Temple Mount with pagan altars. Later, Arabs

adopted the site for a religious Moslem shrine. The Crusaders, in turn, converted the Mosque into a Christian church.

In 1871, the Moslems returned to the Mount. There they constructed the Dome of the Rock and El Aksa mosques. The Dome of the Rock and El Aksa mosques are venerated by Moslems as among their holiest shrines. The Jews, denied access to the Temple Mount by the Moslems, adopted the Western Wall, a part of the outside wall surrounding the Second Temple, as a site for prayer and lamentation over the Temple's destruction. ☆



Description of the Medal

Obverse: The Western Wall, the two Mosques, the inscription, "Temple Mount" in Hebrew and in English.

Reverse: Three-dimensional rendering of a map of Jerusalem, a part of a mosaic floor of a 6th century church featuring Jerusalem, its walls, towers and main buildings as well as the Temple Mount. The inscription, "Jerusalem" in Hebrew and in English.

Design: Gideon Keich

Rim: "State of Israel" and the State Emblem

On silver medals, silver .935

On gold medals, 22mm - G585

On gold medals, 13mm - reeded

Engraver: Tidhar Dagan

Mint: Bronze and gold, 13mm - Kretchmer

Silver and gold, 22mm - Government Mint, Jerusalem

Details: Bronze, 59mm - 98 gr.

Silver, 37mm - 26 gr.

Gold, 22mm - 7 gr.

Gold, 13mm - 1.7 gr.

ISRAEL STRIKES A NEW MEDAL



**ORIGINAL TEMPLE MOUNT IN JERUSALEM
HONORED IN 1982 MEDAL
ISSUED BY STATE OF ISRAEL**

See Inside Back Cover